depends on his herds: they are his only resource, his only wealth, and his only pride. When two nomads meet, whether they are Kazakhs, Kirghiz, Mongols, or Tibetans, the first subject that comes up is their cattle. Among nomads, social status is established by the possession of horses, camels, and livestock in general, and only secondarily determined by titles or descent. This is especially true for the Kirghiz, Kazakhs and Tibetans, and to a lesser degree for the Mongols, among whom aristocratic birth (real or imagined) plays an important role.

The average nomad's life can be described as follows: he lives in a roomy felt tent, furnished with house altar, in the case of Buddhists, or with an artistically made book-stand for the Quran in the case of Muslims, and some chests and carpets. The whole family takes care of the livestock, and periodically the migration unit moves during the summer time from pasture to pasture, preserving the richest and most protected grazing land for the winter time. The weather plays a fatal role in the welfare of the nomad's livestock, and every so often a migration unit (the ail, the aul, the ayir, the omoq, otoq, xotn, or uruq, the ulus or even the aimaq) loses its livestock. In this case, those clans which still own enough livestock divide their herds and lend part of them to those who suffered the loss. Collective cooperation is exercised in this respect by Kazakhs, Kirghiz and Mongols, while the nomadic Tibetans, in a similar situation, have quite a reputation for robbing neighboring tribes of their livestock.

The nomadic way of life, the close contact with nature and dependence on nature promotes animism, shamanism, and spiritualism, which goes hand in hand with the prevailing religions of Islam (in the case of the Kirghiz, Kazakhs, Salars, and some Tibetan clans) and Buddhism (in the case of the Mongols, Tibetans, and Sarigh-Uighurs). As a general rule, the nomadic Kirghiz and Kazakh are not very fanatic or ardent Muslims, and neither are the Mongols very pious Buddhists, but still, both feel strongly about their religious although they are rather lax in their observance. No matter how poor a Buddhistic nomad is, he voluntarily supports and feeds wandering lamas, invites several on major occasions (birth, death, and marriage if the bride's father can afford it), pays them, and finally is accustomed to the old tradition ot giving a small percentage of his livestock every year to Buddhistic monasteries. All nomads are very superstitious, and the relationship between cause and effect is often misinterpreted, e.g., in the case of disease or weather. It is safe to say that the dominant motives of the nomads are economic in the first place and religious in the second place.

/The Tibetans/

*563 [197] race, the Hsi-fans of the country west of T'ao-chao speak the Tibetan language and are as much Tibetans as the inhabitants of any other portion of the Tibetan plateau. They come into contact [177] with the Koko Nor Mongols farther north, whom they bully and plunder. Unlike the Mongols, who are being pushed back every- [648] where along the northern borders of China by Chinese agriculturalists, the Tibetans of the Kansu border hold their own [181] against the Chinese colonists. The northeastern Tibetans are truculent and independent as compared to the Mongols, and they take readily and successfully to farming.

[142] There appear to be two physical types in Tibet, the short, round-faced Mongoloid type, and the tall Aryan type with prominent features. The latter type is common among the Tibetans of [291] Amdo. The eastern Tibetan, even though he is in Chinese dress, [179] may be readily recognized by his peculiar habit of standing with [516] his feet turned out at right angles to his body.

[181] On the whole, these people are hardy, independent, and cautious with strangers, but they are also notably hospitable.

2. Patterns of living

*563 a. Dwelling

342 Like all nomads, the Tibetans have no fixed homes. They live in rectangular tents usually made of yak hair instead of felt, with wooden framework. The bottoms of the tents are made fast with iron pins or animal horns. Mud, stone or dry dung is built up around the tent to keep off wind and snow.

*563 The interior arrangement varies little from tent to tent. A 342 mud stove is in the middle, a Buddha image at the left side. On • 352 wooden shelves along the walls are chests and boxes where food 353 and clothing are stored. Skin bags of butter, tsamba or flour, and saddles and rifles also hang along the walls. Shelves on the right side hold pans, water buckets, kettles, bowls, cups, a stone mill and a few skin bags. Near the door there is usually a [237] heap of dried ox dung for fuel.
[372]

b. Food

*563 Farm products do not grow in the cold climate and high alti- 262 tude, and transportation is difficult. Thus there is little variety [241] in foodstuffs, and eating and drinking are simple functions. The [489] daily fare is beef, mutton and other domestic meats, fresh and sour milk, butter, cheese, noodles, tsamba (parched barley meal) and tea.

*563 There are no regular meal times in most households. In 264 winter when the days are short, they may eat three meals a day; in spring and summer, perhaps four or five. During the day they [262] eat tsamba and sour milk. The evening meal is noodles with boiled beef or mutton, though the poor can have noodles and beef less often.

Rich and poor eat with their hands, though the Tu-kung (chief

*563 532 copper or silver. The clay votive tablets are made in molds, and finished and colored by hand. The metal tablets are also made in molds and are finished with hand tools.

Other ritual objects are made by the Lama artists, such as the cups for offerings of butter water, incense and perfume; objects for the altar (such as holy water vases), amulets and charms. The technique for making these ritual objects and the materials used are prescribed, the Buddhist canon containing the rules for making these objects.

[792] The Kumbum monastery in Chinghai is particularly noted for its work in copper and other metals.

*563 532 294 Other objects which require skilled artists and craftsmen are the robes and masks used by the Lama dancers in the mystery plays on festival days. Especially embroidered and brocaded robes of bright colors are prepared for the actors. Masks are constructed to fit over the head and rest on the shoulders of the dancers. Some masks are very elaborate and grotesque. The brocaded robes are Chinese in origin, but the masks and headdresses are Tibetan.

[777]

*563 531 532 415 • 352 Objects of daily use employed by the common people, such as interior fittings and furnishings of houses, windowframes, tables, carpets and food vessels, are often made and decorated by skilled artisans. They all bear a strong influence of Chinese motifs. The rugs in Tibetan houses exhibit patterns which are derived from Chinese prototypes. A favorite color scheme of these rugs is a combination of light blue, warm brown and white. The little tea tables found in Tibetan homes are called chogtse. Those which are not plain are either painted gaily with bunches of flowers on flat panels, or, more rarely, carved with dragons and then painted. Most of the eating utensils, such as bowls, pots, jugs, cups and teapots, carry interesting designs. Shoes are usually skillfully decorated, and so are other works of leather like mule trappings.

[791]

*563 533 792 D. Music and Dance

Music and dance play an important part in the religious worship, as well as in the lighter amusements of life. The classical music of the temples consists of a solemn though animated style of chanting and of orchestral interludes, played with long copper trumpets, with the rhythm supplemented by a multitude of percussion instruments. The hymns are always sung by memory, but there also exists written forms of them. The notation is in the nature of a graph of the rising and falling voice; large curves convey the basic tunes, while smaller loops represent melodic ornamentation. The words of the songs are articulated with great clarity and are given the right stress while the bodies of the monks sway gently to the rhythm.

/Chinese, Chinese Moslems and Sedentary Tibetans/

484 712 cities and the great waterways of China, and had traversed her wide plains by the iron track at speed which seemed fabulous to the owners of these little shops. The static inhabitants saw them come, heard them talk, watched them go, but failed to understand the matters of which they spoke, for, to them everything which they had never seen was unreal, vague, remote and seemed to bear no relation to daily life. Enough for them that today they [432] had sold three boxes of matches, two packets of cigarettes and handful of salt. They cared little for travellers' tales and probably believed none of them....

712 512 [701] [352] [276] The restless soldiers of the garrison rushed to and from the large town, but the old inhabitants cared for none of these things, and when the fortress gates were closed each night they put up the shutters of the little shops and crept under miserable coverlets to lie on the mud kangs, fill their opium pipes and escape into the land of illusion and dreams, which was the only wider horizon that they knew." (pp. 17-20).

361 443 [186] While she was visiting in Tun-huang Miss Cable observed: "The people of Tunwhang (Tun-huang) viewed themselves as the elite of Gobi land, and were abnormally proud of their oasis. They had plenty of money to spend and opened their markets freely to goods from other places, but prided themselves on being a self-supporting community, not only in respect of food, but also in regard to brides and bridegrooms, and they did not approve of marriages arranged between their own children and those of other towns." (ibid.) The people in this district were very conservative. 181 436 441 "One sign of its deep-seated conservatism," observed Miss Cable, "was the backward system of money exchange which it retained. Long after the silver dollar had become the common basis of coinage on the main road, Tunhwang businessmen looked askance at it, and preferred the shoe of silver which was chipped down, weighed up and exchanged for copper coinage. Here again Tunhwang set its standard by allowing one hundred worn and valueless cash to be introduced into each string of a thousand. It became therefore worthwhile to collect these useless copers in other towns, cart them to Tunhwang and dispose of them there. When the reluctance to admit the silver dollar was finally overcome, merchants still discriminated between different issues and refused one or the other according to fancy. The coin stamped with the dragon was depreciated in favor of one designated as the 'standing man' which was Hongkong currency. The dollar bearing the head of Yuan Shih-kai found favor, and for some reason the third-year issue was more highly valued than any other, but when a new coin stamped with the head of Sun Yat-sen appeared, this Gobi town absolutely refused to recognize it because the new president's effigy was small and unimpressive. No other explanation was offered than the words 'The head seems small', but no one would use it.